

Students from Guelph and Waterloo visit Doon campus

By Natasha Sweeney

Students from Guelph and Waterloo campuses came to Doon on March 31 for a tour of the school, and to ask questions about their move to Doon in the fall, due to consolidation.

Jack Fletcher, chair of student services, Jim Drennan, chair, school of business, Grant McGregor, dean for the school of business, applied arts and engineering technology and John Mackenzie, vice-president of student development and human resources were on hand to tell students about why Guelph and Waterloo campuses were moved to Doon and to answer questions.

Mackenzie started off the meeting by telling students why the consolidation was occurring at this time.

The college has been able to move ahead on a 12 year plan. "If we did nothing," he said, "we would have ended up with a deficit," of potentially \$4.5 million.

"We had to react," Mackenzie said, and move programs sooner because "our hand was forced."

Mackenzie said there were talks about "accelerating consolidation" and the board of governors knew about consolidation in 1989 and had approved it.

He said the decision on consolidating was made on whether it was feasible or not.

McGregor told students that consolidation did not just affect Guelph and Waterloo business programs. He said there was a "fair amount of consolidation generally, not just business."

Consolidation would be "easier if the new business wing was built," said McGregor.

He said considerations were made on what effect there would be on the budget, to smaller things such as if there were enough lockers.

There would be "significantly better library facilities," he said, adding there would be access to more computer software for the 320 new students.

McGregor said timetables will be tighter and would run through the entire day and include academic benefits.

Resources are better, he said, and the "range of options open to you as students may expand."

Drennan said that faculty would rather communicate with business students in one location.

He said there were special events and fund raisings for students to get involved in.

A group called the Conestoga Business Student Association (CBSA), he said, gives students a direct voice to faculty. There is open communication and students have a say in what is happening, Drennan said.

It is "important to know there is this link going on," said Drennan, who encouraged students to make their move to Doon a "positive approach to education in this community."

Drennan said the move to Doon is "a challenge and opportunity, not a detriment."

Fletcher told students to bring their own beliefs and experiences to Doon.

The student associations showed initiative in organizing this event, said Fletcher, who urged students to get involved in activities and student associations.

New Doon Student Association



Jim Drennan speaks to Guelph and Waterloo students on March 31. Seated are (left to right): Jack Fletcher, Grant McGregor and John MacKenzie.

(Photo by Natasha Sweeney)

president, Ron Lehman, moving to Doon from Waterloo, is also a plus, said Fletcher.

He said there would continue to be a full range of services for students including counselling, peer tutoring and housing services, although peer helping services will be different.

During the question period, students had concerns over electives, parking, computers, foot patrols, daycare and timetables.

On parking, McGregor said that space will be added to the campus. He said in the first 2-3 weeks there is a small problem with parking, but by October "we find more parking spots than we need."

"Parking will not be a problem," said McGregor, and added that parking lots were well lit as a safety aspect.

When asked about an addition of computer labs, McGregor said there would be 2-3 computer labs

added "to accommodate everybody."

Fletcher answered a student's question about a foot patrol by saying there is not enough money for it.

"It is an issue we are looking at," he said. "When people ask questions about it, it becomes an issue."

On daycare, McGregor advised students that if they have children and would like to enrol in daycare at Doon, they should "apply very soon."

Articulation program is going to be modified

By Becki Chmielewski

Despite popular belief, the articulation program offered to secondary school students through the Waterloo Region Catholic School Board and Conestoga College will not be cancelled, just modified.

According to Dan Forestell, technical education consultant for the Waterloo Region Catholic School Board, instead of offering the program as a two-credit course, the board will offer it in modules.

Currently, only about 20 students are accepted into each of the five courses offered.

Some of the courses include communications, construction and services. The students attend college over a span of five months.

By changing to the modular approach, a lot more students will have the opportunity to take part in the program, Forestell said.

Instead of spending five months at the college, a secondary school teacher will bring his entire class for either two or three full days or four to five mornings.

What the students learn will be directly tied to the subject they are taking at their school.

Forestell added that the program will also offer a wider variety of courses if offered as 12-to-15-hour modules. Law students would be able to spend time in the Law and Security Administration (LASA) program and biology students could learn about the Nursing program.

Forestell said changing to a modular approach will be more cost effective. There is a huge transportation cost when sending 20 students by bus for five solid months.

Forestell commented that in addition to being cost-effective and allowing more students to take part, a greater number of secondary school teachers will be able to take part if the program was offered in modules.

He added the negative aspect is that the program will be less in-depth, which means the students will not acquire the skills and concepts they did in the five-month program.

News Brief

Stay ordered at local trial

The attorney general directed a stay on the charges of possession of a dangerous weapon and assault with a dangerous weapon, against Melvin and Joseph Sinclair, at the provincial courthouse Mar. 29.

The men were arrested at Conestoga College, Doon Campus on Nov. 18, 1992.

The stay was ordered in accordance with the Criminal Code of Canada, section 579, paragraphs (1) and (2), because the complainant, who recently moved outside of Ontario, did not wish to return to pursue the matter in court.

The men were released on their own recognizance and the matter is deemed not closed for one year.



Performer

Rick Rose performs at a nooner in the lounge on March 30.

(Photo by Natasha Sweeney)

SPOKE

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More to taking the bus than meets the eye

To the casual rider, it would seem a bus is an entity offering but one service — transportation.

Over my last four semesters at Conestoga I've seen beyond this misconception.

For starters, the bus provides me with part-time work 20 hours a week.

The position I hold is "bus passenger."

My major duties include staying awake, mimicking what it would be like to be a canned sardine and resisting temptations to staple loud, obscene mouths that scream in my ear on early morning bus rides.

Riding the bus means more though, than part-time employment.

It provides me the option of neglecting my homework, since I have a two hour bus ride to complete it each morning.

This frees my timetable for other crucial activities, such as sprawling out in front of the set or napping on the sofa.

Besides, if I do my homework in the morning on one of my four buses, it will remain fresh in my head for class.

Through extensive travels on the bus I've gained a great deal of respect for some of the other services it provides.

For example, it acts as a giant trash can, with apple cores, banana peels, newspapers and chip bags lining its floors.

Others would argue the bus makes a great sketch pad, their scribbling on the back of bus seats testifies to this.

This is especially helpful when, forgetting a good novel, I can retreat to the back of the bus for a read. Why, just the other day I found "Sandy loves Paula" and "Henrietta loves Theodore."

Besides all this, riding the bus can be a fantastic way to lose weight.

If I'm not shedding a few calories jogging after a bus I just missed, I'm being compressed, crushed and stomped on by multitudes of high-schoolers whom I share the bus with.

This causes a more straightened frame. That's why I'm so thin.

I almost forgot, a bus can serve as visual pollution. I'm recalling the bus that was painted solid black a couple of years ago.

I haven't seen it lately. They must have repainted it.

Oh, did I mention the bus has fine-tuned my habits of procrastination, or acted as a nursery or ... Well, these are other stories entirely, best reserved for the campfire.

Perhaps the bus has best served though, if I may use the metaphor, as a thorn in my side.

How I've coped with the bus for as long as I have remains a mystery to be documented on *In Search Of*. Perhaps it's my mind set. Instead of counting sheep while trying to get to sleep, I softly chant, "I will take the bus and continue to enjoy its services."

"I will take the bus and ..."

I must be going. The next bus comes in five minutes.

By Alan
 Horn



OPINION



Last stop before Conestoga College:
 8:15 a.m.

CPR classes should be taken

The elderly man with heart problems was lying on the sidewalk. Two neighbors ran out to help him. To their surprise, he jumped up and yelled "April Fool."

This time it was a joke. But what about next time?

According to the Waterloo Chronicle, only 10 per cent out-of-hospital cardiac arrest victims receive bystander cardiopulmonary resuscitation (CPR), and the survival rate is only three per cent.

If more people learned CPR, more lives would be saved.

There are so many CPR programs offered, no one has an excuse not to go to one.

Some companies offer CPR classes through first-aid programs.

Conestoga College offers first-aid classes through continuing education. St. John Ambulance instructors teach the two-day Standard First Aid course.

Another course, the Basic Car-



By Rita
 Diab

diac Life Support, incorporates the standards of the Heart and Stroke Foundation of Canada. Successful learners receive a certificate from the Ontario Heart and Stroke Foundation.

CPR classes should be taken once a year because people may not have been in a situation that required it, and may have forgotten it. During an emergency situation, people may forget everything they have learned. The classes help people to stay calm in emergency situations. Learning CPR benefits everybody.

Everyone's heard the line "I want to learn CPR" but actually going to a class is always put off. What if a loved one had a heart attack?

Unfortunately, not enough people know what to do in an emergency situation such as this. If you were the only one there and had to keep your husband or daughter alive until the ambulance arrived, would you be able to?

Just go out and learn. It is not a big sacrifice to make and it may save somebody's life one day. Possibly that of a loved one.

People should get their priorities straight. Save the movie or concert for another time — take a CPR class instead. These classes are not expensive (a life is worth more) and they do not take too much time out of someone's schedule.

If it is too much trouble to go to a class, a video called *CPR By VCR* is available through the Heart and Stroke Foundation of Ontario and Manulife Financial.

Stop putting these classes off, because one more day could be too late. Someone's life may depend on it.

Action needed to raise recycling awareness

People seem to have missed the point of the concept of reduce, reuse and recycle — and it is costly.

The placing of blue boxes in easily accessible locations was never meant to be a solution to this community's waste problem.

It was more a token gesture to encourage awareness throughout the population of the ever-growing burden of waste disposal.

It was meant to get people to care, to think and to be more aware. With awareness, it was hoped, would come action.

Action does not only mean placing a can, with a half-life of 30,000 years, into a box meant for cans. It also means taking a postage-paid envelope, filling it with the junk mail it came with and sending it back to its source.

Let the producers be responsible, and take some of the weight. If enough people participated, unexpected postage charges may help the message get through to the unseen marketing executives, whose strategy is costing taxpayers money even if 10 tapes for a penny is appealing.



By Sheri
 Hargreaves

Action means taking the seed that was planted when the recycling program was introduced, and using the concept to form new ideas, new habits and a new consciousness.

Garbage will not sort itself, it will not toss itself into an appropriate receptacle and it will not try to convince a consumer not to create it.

The college pays enormous landfill and recycling fees and it is up to everybody within the college to stop and evaluate their obligations.

There may never have been a recycling box in this school filled exclusively with the material it was meant to be filled with.

All that can be done by a community has been done in a process that has consumed time, energy and money.

It is now in the hands of the indi-

vidual to become his or her own regulatory body, taking responsibility and making changes.

Bravo to those who already own refillable mugs.

Hats off to the people who sort the garbage properly or who stoop to pick up the styrofoam that dances in the wind and put it in the garbage can.

It is important to realize, though, that no one is above improvement. There are contributions that can be made that will benefit everyone.

The problem will never be solved, and the garbage accumulated to date will be around this earth for a very long time.

It just may be possible that the growth of the problem can be forced to a halt, albeit grinding and slow.

The college students are a target market but they can put an end to being treated like unthinking consumers.

With a little effort by all, the new byproduct of consumerism will be the preservation of our ecological environment.

Letters to the editor

Spoke welcomes all letters to the editor. If you have a beef, or an opinion, please send it in. Spoke reserves the right to edit letters to fit space, and to remove any libellous statements. Your letter must be signed, and include your program and year for verification. Send letters to the Spoke office, Room 4B15, Doon campus.

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Letter to the Editor

Society's emphasis on personal appearance too high

To the editor:

I agree with Becki Chmielewski's article stating that being overweight is not a crime.

The magazines that tell us it is okay to be overweight, that people really will accept us for what we are on the inside, are the same ones that use externally perfect models to sell them.

This is sending mixed messages to men and women. Most women find it difficult to really feel beautiful on the inside unless they are,

by society's standards, beautiful on the outside.

Women possess many insecurities surrounding their expected appearance. Add these to school, work, possibly family and a personal life and you have a lot of young women carrying around some heavy baggage.

Millions of females, pre-teens to adults, shell out big bucks for magazines full of gorgeous people.

In magazines like Vogue and Elle there are more scantily clad models selling clothes than there are actual

articles.

Every other month you can find some authority telling you how to catch his eye. This authority will then tell the reader that a tiny pair of hot pants, long sexy hair and a seductively painted mouth will not go unnoticed by any red-blooded male.

Yet, women who find themselves seriously reading them will believe that shedding that 10 pounds will actually make them more acceptable or powerful.

What is the unwritten rule stating

that men can not be overweight? Tonnes of guys brag about working out and being buffed, but I know just as many men equally proud of their beer-bellies.

Not all men look like that rapper guy in the Calvin Klein underwear ads and I don't think that they should.

Women are much more tolerant at accepting the opposite sex and their physical imperfections. And, while we all have different ideas about what perfect is — we still allow the media to influence and dictate that

the prettier we are the more people will like us.

Guys should stop expecting girls to look like Claudia Schiffer. Girls should not feel obligated too. If someone is really serious about wanting to know you, they will eventually have to get to know all that dazzling charm, wit and intelligence you possess inside.

Then they will understand what beauty is all about.

Tracy Lennon
Second-Semester Journalism

Student achievements honored at LASA banquet



Second-year LASA student Patricia Schneider receives the faculty award for high academic standing April 2

(Photo by Rita Diab)

By Rita Diab

Emotions ran high as Dean Weishar's parents were presented with a cheque for \$1,750 from Law and Security Administration (LASA) students at the 12th Annual LASA Awards Banquet April 2.

The cheque goes toward the Dean Weishar Annual Bursary.

Weishar was a 21-year-old, second-year LASA student at the Doon campus, who died in a single-vehicle car accident Jan. 20, 1993.

Frank and Marlene Weishar thanked the faculty and students for their help.

"No one can understand how much your support meant to us and how it counteracted the tragedy," Marlene Weishar said while trying to stop the tears. "We will not forget what you've done for us and Dean."

The banquet, held at the Cambridge Holiday Inn, started off with James Muir and Keith Theobald dressed in kilts playing the bagpipes.

The president of Conestoga College, John Tibbits, welcomed the guest speaker and congratulated LASA students and faculty on "a job well done." Bob Hays, co-ordinator of LASA, introduced the head table and VIPs.

LASA faculty Don Douglas introduced the guest speaker, Waterloo

regional police Chief Larry Gravill. Gravill, who joined Waterloo regional police force in 1973, told the students what the key to success is. "To achieve success in your goals, one must have intelligence, ambition and a strong determination to work hard."

Gravill said the average person is losing faith with the police. The solution, he said, is to have police officers get out of their offices and cars and meet people in the community on a regular basis.

"This partnership is the name of the game in the future."

He ended his address by telling the students: "It's up to you now as the school has done all it can for you."

The winners of the RCMP Bursary awards, which represented academic excellence and

demonstrated suitability for a career in police work, were Steve Schmelzle, Patricia Schneider and Paul LaLonde.

Students voted by secret ballot for the Outstanding Student awards, which represented class spirit and enthusiasm for college life.

The winners were Pete Vaianisi, first-year, and Dave Tennant, second-year.

The Faculty awards for high academic standing and demonstrated leadership went to first-year students Cathy Phinney and Niki Pfanner, and second-year students Patricia Schneider and Tim Murphy.

Proceeds from the banquet went to the Dean Weishar Annual Bursary and the Canadian Cancer Society.



The Rocks Radio

CRKZ Top Twenty

1. THE TRAGICALLY HIP COURAGE
2. COVERAGE/PAGE PRIDE AND JOY
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4. PETER GABRIEL KISS THAT FROG
5. 54-40 YOU DON'T GET AWAY
6. SASS JORDAN WHO DO YOU THINK
7. RAY LYELL GYPSY WIND
8. R.E.M. MAN ON THE MOON
9. SPIN DOCTORS TWO PRINCES
10. ARC ANGELS SHAPE I'M IN
11. THE PURSUIT OF HAPPINESS CIGARETTE DANGLES
12. NORTHERN PIKES BELIEVE
13. LIVING COLOUR LEAVE IT ALONE
14. ROCKHEAD HEARTLAND
15. PEARL JAM BLACK
16. THE WALTONS COLDER THAN YOU
17. BARENAKED LADIES BRIAN WILSON
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Special profile

Conestoga College's chair of business a variety of talent

By Zen Karp

The endless overlapping tasks and responsibilities associated with being Conestoga College's chair of business make it a stressful job that's fit for few, but Jim Drennan is not only getting the job done, he's enjoying it.

"In this job, you have to please all of the people all of the time, and you can't," Drennan said, "but I like the turmoil, action and debating that you get in the position of chair."

"My needs are being fulfilled right now in what I do."

To cope competently with his position, Drennan believes in what he calls "situational leadership," and skills in leadership and management suggested in a number of books he uses as manuals for success. These books go by such motivating titles as: *In Search of Excellence*, *The One-Minute Manager* and *The Managerial Grid*.

"These books are the nucleus of my operations, and if anyone read them and observed how I operate, they would see I'm applying the skills outlined in them."

Drennan first came to the college in 1985, but he wasn't after a position in business. He had just left the

Halton regional police, where he had served since 1977 and achieved the rank of acting staff sergeant. Before that, he served five years with the Royal Canadian Mounted Police.

With his extensive background in law enforcement, Drennan wanted to work with Conestoga's law and security administration (LASA) program.

Dealing with students caught cheating on work was never something he enjoyed dealing with.

"I had already taught at the Ontario Police College for two years, and I really enjoyed it," he said.

To add to his qualifications, Drennan had been teaching a police science certificate program part-time at Sheridan College, which he still does today.

He was accepted into LASA and quickly established a "hardnosed" reputation for himself.

"I was a no-nonsense teacher, maybe a bit too strict," he said, "but the students lived with it, because I didn't shoot them any bull, I gave them a good idea of what the job

would be like."

His job with LASA had its low moments, he admits. Dealing with students caught cheating on work was never something he enjoyed dealing with.

"It was also disturbing when dealing with students who you knew would not succeed in the course, no matter how hard they tried; but there will always be people who fall through the cracks."

Drennan said he "really enjoyed" being with the LASA program, especially when seeing the graduates at the graduation and awards banquets.

"That's where I really received the appreciation from the students for what I taught them; it was always a tremendous feeling to hear them thank me."

By 1988, Drennan had met the call for an opening as chair of business, although he admits he was "coached into it."

"I wanted to come back as staff sergeant, but there were senior officers who resented me. They thought I had deserted the force and wasn't worthy of the rank." Drennan

"There were people who felt I should take on the job, the largest division in the college, and I did."

But in May 1990, Drennan left Conestoga College altogether. He had been asked by the Halton regional police to return to the unit, and he did. He spent only one year there before he left, carrying with him a great deal of bitterness about the force.

"I wanted to come back as a staff sergeant, but there were senior officers who resented me. They thought I had deserted the force and wasn't worthy of the rank."

This was a period of great frustration for him, but Drennan says he

has ways of venting such feelings.

"I run alot," he said.

"It's a good way for me to stay in control."

"When people wonder if I'm going to stay here, they say: you never know, Drennan, because you're always on the move." Drennan

Ironically, Drennan started running with the Halton police running club, where he would run simply for exercise, or sometimes in marathons.

Other pastimes Drennan likes to pursue are listening to live country music bands with friends, but most of Drennan's precious free time is spent with his family.

At 44 years of age, Drennan and his wife are proud parents of two

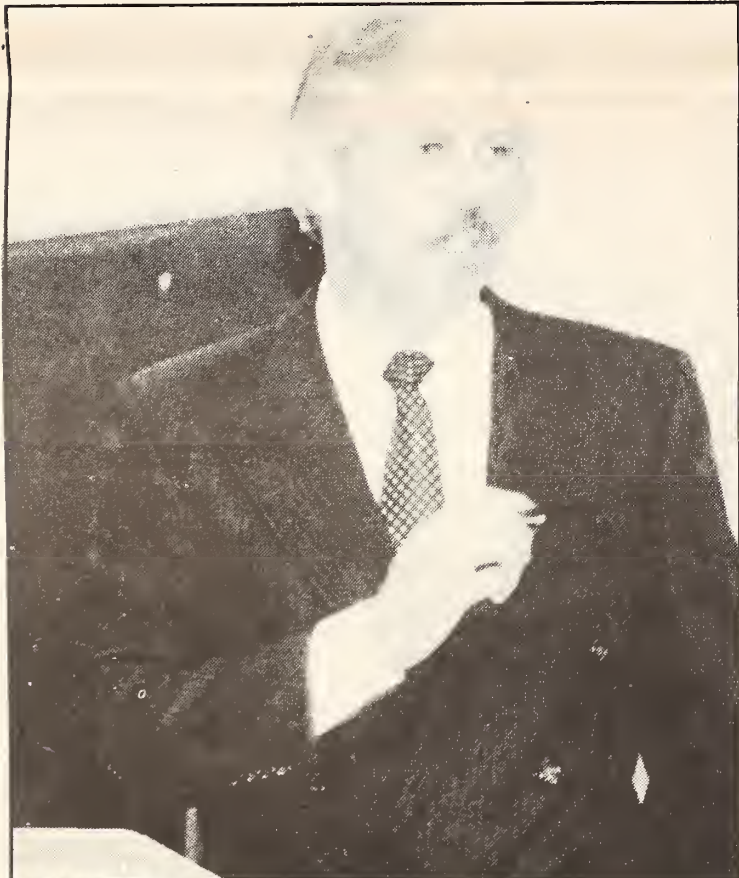
daughters, seven and 14-years-old and a five-year-old son. "My two daughters are into swimming and dance, and my wife and I just recently took my five year old son skating," he said.

But Drennan's free time is limited as chair of business, which, despite the work involved, he said is his most satisfying job yet. So far he has not expressed a desire to leave his position.

"When people wonder if I'm going to stay here, they say: 'you never know, Drennan, because you're always on the move,' he said.

Although he said he has had numerous job opportunities offered to him, Drennan, at present, feels happy where he is.

"I've done everything that I have aspired to do, I think I'll be here until retirement. I like Conestoga College, it's a damn good place."



Jim Drennan

(Photo By Natasha Sweeney)

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1993 - Year of the World's Indigenous People

Talking about history their way

by Kenton Augerman

The International Year of Indigenous People is a "dud," says one of the most recognized voices in the Kitchener-Waterloo native community.

"It should be 'Peoples', not 'People,'" says Eric Gabriel, host and producer of the Native Networks radio program on CKWR-FM. "By calling it 'Peoples', the United Nations has lumped the world's many distinct native groups into one minority."

Though natives living on Turtle Island — the indigenous name for the western hemisphere — consider themselves one people, "The Mohawks have different problems than the Ojibwa, who have different problems than the Innu," Gabriel says.

A Mohawk himself, Gabriel, 26, says natives have resisted assimilation into "mainstream society" for 500 years and will continue to do so. "We do it peacefully because that's the native way."

But, he says, "Oka could happen again."

Before coming to Kitchener-Waterloo, Gabriel was the morn-

ing man at Kanosake (Oka, Que.). He launched the show at CKWR in January 1992 with a week-long native perspective of Columbus' arrival in America.

Native Networks is important, according to CKWR program director Joe Downey, so "people understand that most of our history books are wrong."

The natives aren't these wild Indians who go around with tomahawks and scalp people. They're living, breathing human beings who've been shat on for the last 500 years."

In a community with a native population of about 11,000, Native Networks is the only native issues radio show. Exact numbers aren't known, but its audience is "probably quite a bit higher" than the station's two percent market share and includes many non-Natives, Downey says.

"Anyone who has an open mind" benefits from Native Networks, he says.

The purpose of the show — which airs weekdays from noon to 1 p.m. on frequency 98.7 — is "cultural maintenance and revitalization," says Gabriel.

Out of respect for native oral

tradition, the program is never scripted and consequently has a spontaneous feel.

Feedback in the form of letters and telephone calls has been "very positive," Gabriel says. "My door is always open" to anyone with an idea or wishing to discuss any aspect of the show.

Currently, a popular topic of discussion is the suicide rate among native teenagers.

The program also contains music, commentaries, interviews, guests, a calendar of native events and a segment called This Day in History, which chronicles significant indigenous happenings.

"Most Canadians and the rest of the world see Canada as a peaceful country," Gabriel says. "But Canada has another side that's ugly and oppressive and that tries to force every one into the mainstream. We don't want to be in the mainstream."

Though society isn't going to stop trying to assimilate natives overnight, this generation is more tolerant and understanding than the one before, says Gabriel. When the International Year of Indigenous People is over, "we'll see how much support we have."



Eric Gabriel, host of the Native Networks radio program on CKWR-FM, grows as he emphasizes a point. Dealing with native issues in a native way, the program airs weekdays from noon to 1 p.m.

(photo by Kenton Augerman)

UN declares 1993 the Year of the World's Indigenous People

by Gary Wiebe

The United Nations has declared it will focus on human rights around the world during 1993. Part of its rights agenda advocates 1993 as the International Year for the World's Indigenous People, with the theme Indigenous people: a new partnership.

Indigenous refers to those people and their descendants who were the original inhabitants of an area before being displaced or resettled by other, so-called more developed cultures.

The UN estimates the number of indigenous people around the world to be approximately 300 million; they inhabit more than 70 countries ranging from the Inuit of the Arctic to the Aboriginals of Australia, from the Bakongo of Zaire to the Bushmen of Zambia.

Some indigenous people have gone the way of the dinosaur; they no longer exist. Examples include the Inca of Peru, the Yahi of California and the Beothuk of Newfoundland.

In Canada there are about 700,000 native Canadian aboriginals comprising three major groups: Indian, about 575,000; Metis, approximately 100,000; and Inuit, about 25,000.

Close to 300,000 natives are registered as status Indians who live in 596 bands on 2,284 reserves and speak 52 different languages.

These Canadians belong to one of ten major language groups; the most prevalent is the Algonquian family whose members speak Cree, Ojibwa, Blackfoot, Micmac and Abenaki. These aboriginals live in an area ranging from the Maritimes through Quebec, Northern Ontario and the southern parts of Manitoba, Saskatchewan and southeast Alberta. The Algonquian language and its derivatives are spoken by two-thirds of Canada's native population.

The second-largest language family is Athapaskan, whose dialects include Chipewyan, Slave, Carrier and Kutchin. Athapaskan Indians range from northwest Manitoba through northern Saskatchewan, Alberta, British Columbia, the Yukon and the southern portion of the Northwest Territories.

The Salishan, Haida, Wakashan, Tsimshian, Tlingit and Kutenai language groups are scattered along B.C.'s west and south coasts as well as southwestern Alberta.

Hugging the border with the United States and southern Manitoba and Saskatchewan are the Siouan or Dakota while the Iroquoian (Mohawk, Oneida, Cayuga and Seneca) inhabit southern Ontario and the St. Lawrence valley region.

Inuit inhabit an area in the circumpolar region and speak Inuktitut while the Metis live in

Canada's northwest and generally speak a hybrid form of French.

Kitchener-Waterloo, Cambridge and Guelph are home to about 11,000 First Nations people.

The Weejeendimin Native Centre at 42 College St., Kitchener, is a walk-in centre for natives and provides a central source of information about natives for the community as well as a meeting place for area natives. Weejeendimin is Ojibwa and means "walking and working together."

Carleen Elliott is program coordinator at the centre. She responded to the UN's recognition of indigenous people in 1993 by saying, "It's more nice talk, but until we see a real effort being made in the way of repairing the ecological damage that has occurred throughout the world in the last 500 years, talk is just talk and that is cheap."

Elliott said the UN's efforts will make no substantial difference in native lives except to generally increase community awareness.

She added natives "face the same problems (as other community members) and I don't believe native people have a more serious encounter (with unemployment, drugs and alcohol) than others. What we do have a problem with is the recognition of our right to cultural maintenance within an urban area. Also, natives aren't consulted in decisions that affect them."

Indigenous People

For further information, contact:

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Centre for Human Rights
United Nations
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Switzerland

The International Year for the World's Indigenous People
Department of Public Information
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United Nations
New York, N.Y. 10017
U.S.A.

As an example she talked about a one-day conference recently held in Cambridge by five area churches. The conference, called 10 Days for World Peace and Development, featured native speakers but Elliott said, "No one from this area was told about it or asked to attend. That was a serious situation and a slap in the face. People are far too comfortable with the notion that native people are 'way over there' someplace and don't even want to deal with and talk to native people locally."

The Cambridge conference endorsed the right of Cape Croker reserve natives to catch and sell fish commercially in the Georgian Bay area even though the provincial government declared it illegal.

The UN Development Program, last year rated Canada the best country in the world to live, but added Canada is one of the cruelest countries re the quality of life for aboriginals.

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1993 - Year of the World's Indigenous People

Weejeendimin - a resource centre for natives

by Kathleen Sibley

An early March sun bleats through vertical blinds, falls in strips across Carleen Elliott's back and spills onto the desk. Elliott, spokesperson for the Weejeendimin Native Centre at 42 College St., Kitchener, draws a cigarette from a pack and lights up cheerfully. The unseasonal warmth is encouraging, and soon words and smoke intertwine.

"I get to exercise a great deal of cultural expression and that's what I like most about my job," says Elliott, whose under-funded position keeps her over-busy. "But I get tired from time to time of how hard we have to fight for every little thing we want."

Fighting, however, does not seem to be Elliott's favorite tactic, nor, as she points out, is it the native way to resolve conflicts. Elliott, who with a glance could probably turn adversaries to pillars of salt, knows the disarming effects of negotiation and co-operation, and prefers to use them.

It's 1993, she says, a year as de-

cided by the United Nations to celebrate indigenous people worldwide. To Elliott, whose sense of humor allows her to laugh at the absurdities and monstrosities of native experiences, the declaration is nice, but it won't change situations such as Davis Inlet.

What will change such horrors, she says, is a joint effort of natives and non-natives to understand the divisive effects of the Indian Act, the "chief administrative tool for assimilation."

Part of this education is done at Weejeendimin, whose door is open to "anyone who respects native way." The centre, also home to the Native Needs Assessment and the Native Urban Wigwam projects, provides a space for a cultural community that doesn't fit anywhere else, says Elliott. "It was formed to create a meeting place and do some cultural maintenance activities," she says. Based on national statistics, the small but diverse native community in the tri-city area is estimated at 11,000, Elliott says.

Weejeendimin has functioned since 1985 and is supervised by the White Owl Native Ancestry Association, originally a branch of the Ontario Metis Association. Funded by the Ministry of Community and Social Services, the centre is governed by a native and non-native board of directors.

To a certain extent, Weejeendimin is forced to fit the mould the government requires of community organizations. For example, the centre must undergo the annual ritual of funding proposals. It must come up with job descriptions, budget proposals, and needs assessments, and verbalize its community outreach, volunteer programs and fund-raising. Such is the language of government funding. It's a language in which Elliott is fluent.

Totem poles, with the connotation of one-upmanship foisted upon them by non-native society, do not reflect the structure of Weejeendimin. There is no hierarchy of bosses and flunkies, and no rigid lines upon which jobs are divided. The centre functions by consensus, which means decision-making is shared equally, says Elliott. A young native woman with a university degree tried to impose a hierarchy a couple years ago, she says. "She was so assimilated, she disrespected the elders. So, we ignored her and she went away. She's not welcome here any more," says Elliott, smiling sweetly.

Elliott explains that the young woman was asked to leave after she paid no attention to the three warnings the centre gave her. It is native tradition to give a person three chances, says Elliott, but then it's time for discipline.

Though many doors have been closed to Canadian natives, subtly

and overtly, Weejeendimin extends friendship to everyone. "We get a great many volunteers, but because of the difference in non-native sense of structure, it's really difficult," says Elliott. "They come in and I guess they want a list or something, but there are no lists."

"We believe it's possible to balance contemporary society with being native."

There is work to do, and the jobs get done, usually, she says, by people taking on what they like.

One of the centre's volunteers, Joseph Galvez, says he was accepted by the centre's members even though "I was from the outside. It's very grassroots, and basically everybody has a say. You can take on as much commitment as you want."

Weejeendimin's commitment is to the Ojibwa, Blackfoot, Cree, Six Nations, Yukon, Northwest Territories, Carrier, Sault-cux and Micmac that comprise the area's native community. Some of the services the centre provides are addiction counselling, support and referrals for natives in conflict with the law, community information referrals, assistance with applications for welfare and other community services, native women's issues and public education, says Elliott.

The centre also helps local natives apply for status. In 1985, the government amended "the establishment of patriarchy for native people, the Indian Act," says Elliott. Bill C31 ends the practice of requiring natives to choose be-

tween status as a native, or Canadian citizenship, she says. Before the amendment, only men were recognized as heads of households, she says, and if they chose citizenship — the legal term is enfranchisement — they agreed to sell their part of the trust fund guaranteed them in the treaties. Their wives and children, says Elliott, had no say in the matter and automatically lost their status. Native women who married non-natives also lost their status, she says, though native men who married non-natives did not.

There is a two-year backlog of people who want their lost status back, Elliott says. "I think the government is surprised at the number of applications."

For Elliott, who deals with the broken lives that cultural alienation, racism and residential schools have brought to natives, there is still much cause for celebration and optimism.

There are the spring and fall feasts, for example, when the community gathers for potlucks, gift give-aways and traditional singing, drumming, and dancing. Tobacco and sacred fire ceremonies are held on a piece of land in Crosshill.

"We saw it as a good opportunity to instill spiritual teachings in this community," says Elliott.

The Spring Feast, scheduled for April 25, is open to everyone who wants to contribute to the potluck.

The centre provides traditional food such as beans, corn, squash, venison, bear, rabbit, beaver, fish, rice and fruit, says Elliott.

The idea that native culture is disappearing is a myth, says Elliott. "We believe it's possible to balance contemporary society with being native."

Canada "specifically to get native people in charge of their own affairs."

Binkley says the needs assessment is necessary because "The information that we have from the census or federal government is invalid and should not be used in decision-making."

He says the information the study will provide will allow native organizations to address specific issues. "Without it we are saying, 'I think the community needs a PhD program', for example."

Binkley, who set up the data base and looked after the technical side of the project, says the next phase will be to build programs so the community can deliver the services its aboriginal clients need.

sults of the study. But, she says, "We've found out a few points already, so we can start working on the predominant findings."

The report will go the Pathways first, then to other native communities, Canada Employment and Immigration and any other organizations that request it, says Turcotte.

"We've got to keep this ball rolling," she says, her dimpled smile exuding enthusiasm and warmth.

At the end of June, she says, there will be a potluck dinner with a traditional drumming ceremony, dancing and a raffle for a blanket made by a native woman. There will also be a "giveaway," she says a gift-giving ceremony to "acknowledge everybody who has been a part of the needs assessment."

Frank Binkley, specialist in long-titles and former statistician for the Kitchener-waterloo, Guelph and Cambridge Needs Assessment Study, is now the Marketing Officer for Jobs Ontario Training for Niagara Peninsula Aboriginal Area Management Board. Pathways to Success, he says, was established in 1989 by Employment and Immigration



Weejeendimin Native Centre co-ordinator Carleen Elliott is a study in concentration as she answers a telephone query.

(Photo Gary Wiebe)

Natives assess community needs

by Kathleen Sibley

The best way to find out what a community needs is to ask. This seems a reasonably simple proposition, but for the native community of Kitchener, Waterloo, Guelph and Cambridge, there are many questions that many people haven't been asked.

Since June 1992, Jo-Anne Varga, Laurie Turcotte, MaryAnn Cheesquay, Sparrow Rose, Frank Binkley and Kim George have been taking these questions to area natives, many of whom have slipped through the cracks of government questionnaires and censuses.

The project, called the Native Needs Assessment Study, is part one of an effort to "find out directly from the people what they want," says Varga from the sunny interior of her narrow, crowded office at 42 College St. in Kitchener. Pieces of Varga's past are everywhere. There are photos of

descending generations of women in her family, she points out with obvious pride, and posters and cultural artifacts that remind her of who she is.

The study, she says, is going to places Statistics Canada didn't go, such as hospitals and the Guelph Correctional Centre. Unlike the written, impersonal questionnaires the government uses to gather information, the study is being conducted through personal interviews. "It is tradition to communicate orally," says Varga. "It also eliminates the barriers for people who can't read and write."

Varga says the staff decided to do it orally after attending an elders' conference. Maria Campbell, one of the elders, told Varga to "do it in a traditional way, write it as you'd speak it."

Varga says many natives are reluctant to identify themselves as natives, because "part of not being controlled is not being identified."

The questionnaire, she says,

asks about the problems natives have in areas such as daycare, housing, correctional facilities, employment and transportation. Sparrow Rose, a teenager who is researching the needs of native youth, is looking at making changes that would make the school system more culturally sensitive, says Varga. Including native language credit courses, native information centres and native cultural activities such as drumming in schools would help achieve that goal, she says.

Even the creation and execution of the study has had a positive effect on the community, says Varga, who adds that the questionnaire is the result of a lot of community input. "We didn't realize the effect of the needs assessment on the community. People are really starting to communicate."

The cut-off for the interviews is the end of March, after which the results must be analyzed and a report written, says secretary Laurie Turcotte. She says the project staff will have to submit another proposal to Pathways to Success, the native organization in Hamilton that approves and oversees native projects, before acting on the re-

**Watch for
another
supplement
next week.**

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Aboriginals laying odds on casinos for renewal

by Jeff Brinkhof

Many Canadian aboriginals are gambling that casinos are the winning ticket out of crippling poverty and humiliating government dependency.

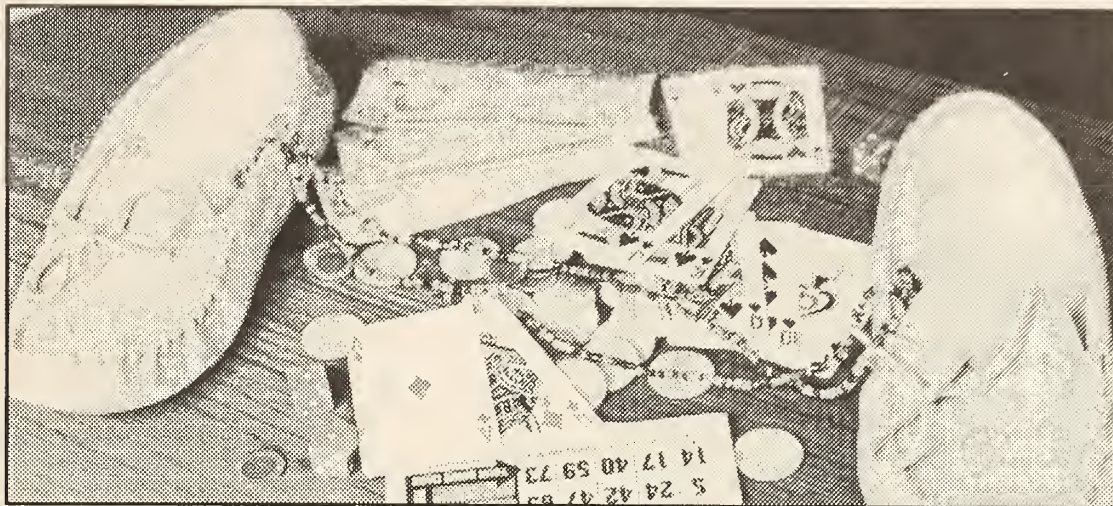
More than 100 native communities, including 28 in Ontario, have approached provincial governments and expressed interest in setting up their own gambling operations.

The Walpole Island band has already held a public meeting reviewing several proposals for a planned \$40-million casino on its reserve near Wallaceburg, Ont. and the Canada-United States border.

All this interest has been fuelled by the tremendous success of native-run gambling ventures in the United States.

Since 1988, when a federal law allowed native groups to negotiate with individual states for gambling rights, more than 140 operations have opened. Last year they earned an estimated \$1.3 billion in total revenue.

In Connecticut, a 200-member band has seen its casino bring full employment and \$85 million annually. A native-run casino in Minnesota pays out a monthly royalty cheque of \$4,000 to each of its 500 members. According to Colorado Congressman and Cheyenne Indian Ben Nighthorse Campbell, gambling has become the most successful economic



(Photo by Jeff Brinkhof)

venture for American natives.

Canadian native leaders look to at American successes and see an opportunity for economic revival. "Native people have been left out of the economy and I think this is a way to change that," says Chief Del Riley, whose Chippewa of the Thames band hopes to operate a portable casino that will travel to various sites around Ontario.

Charles Sampson, economic development officer for the Walpole Island reserve, says a new casino there could generate 338 jobs and \$1.1 million a month.

With unemployment reaching 80 per cent on some reserves, many natives are betting on casinos for work. "It's a real chance for me," says Perry Kochege, an unemployed member of Riley's

Muncey, Ont. band. "I think it can be a permanent job — maybe I can start saving for the future."

But the road to economic success is not without its speedbumps. There are several obstacles that will need to be cleared before the first casino can open its doors.

Among them is the less than unanimous support for the idea in the native community itself. The anti-gambling forces point to the St. Regis Mohawk reserve on the Canada-U.S. border, just south of Cornwall, Ont. as an example of what can go wrong.

When casinos opened on the American half of their reserve in 1989, they brought 600 new jobs and an incredible amount of money. But they also brought ca-

sino owners who felt they could operate independently of the band council, a force of Mohawk warriors armed with AK-47 assault rifles and rumors of Mafia influence.

The community divided into two factions and violence escalated, culminating in the burning of the Lucky Knight casino by anti-gambling forces.

Anti-gambling activist Ed Smoke told newspapers at the time that fear ran rampant through the community. "We have people split up in their families; we have threats; we have people afraid to go anywhere by themselves."

All this discussion, however, might prove moot if the provinces don't grant reserves permission to open casinos.

Under Canada's Criminal Code, only provincial governments are allowed to operate gambling operations and it seems unlikely that they'll give up their rich monopolies easily. The Ontario government plans to open its own multi-million dollar casino in Windsor this year.

Native leaders, citing existing treaty agreements, don't feel the provinces should have any say as to whether reserves can open casinos or not.

"I think there is a misunderstanding with the provincial government that they have jurisdiction in our communities and we are saying, 'No, you don't,' because we have a treaty here and the jurisdiction is within ourselves," Chief Lawrence Henry of the Rosseau River First Nation in Manitoba told the Globe and Mail.

According to Sampson, a number of native groups are going to go ahead with gaming, with or without provincial support. "I think a lot of them (native leaders) are perceiving that as a right they can exercise."

The RCMP, however, sees it differently and in recent weeks has shut down native-run gambling operations in Saskatchewan and Manitoba.

Native leaders remain defiant and Milton Burns, clerk to the James Smith Cree Nation in Saskatchewan vowed to reporters, "We're going to assert our sovereignty and jurisdiction and go ahead with gaming."

Government stalls on Six Nations land claim issue

by Kim Huson

Camouflaged figures stand on guard at the mouth of Montreal's Mercier Bridge — guns in hand. Squared off against the armed forces, Mohawk warriors have gone to combat to regain title of their heritage. Oka, Quebec. The summer of 1990.

A barricade, which began as a protest to stop the expansion of a municipal golf course, evolved into a battle for Mohawk nationhood. The standoff was an attempt to right the injustices of the past and secure dignity in the future.

Contrary to popular belief, Oka was not the first land claim issue to seek Ottawa's attention.

"Land claims go back to whenever treaties were originally drawn up," says Sheila Statts, a researcher at the Woodland Cultural Centre in Brantford. Six Nations' land claims date back to 1784.

An area extending six miles (9.66 kilometres) on both sides of the Grand River was given to the Six Nations 209 years ago for helping Britain in the American Revolution. Recently, this area has been the subject of a land claims application as errors were

made in the original survey of the area.

"We used to have 62,000 acres, now we have 42,000," says Statts. The land claim also includes Edinburgh Square in Caledonia, the Dunnville dam and headwaters of the Grand River.

During the Caledonia fall fair, the Six Nations protested on the parking lot at one of the areas. They permitted free parking, resulting in an estimated \$1,000 loss for the fall fair committee who traditionally charged for that area.

In a 1989 interview with the Brantford Expositor, Edith Fuller said, "I have sympathy for the natives. They have been trying to deal with the issue and haven't been able to get senior levels of government to sit down and talk."

Despite the government's 1986 plan, "Living Treaties: Lasting Agreements," the Six Nations continue to wait for negotiations for 22 claims.

The plan was established to speed up land claims, thus avoiding the courts and political demonstrations.

"Prior to 1951, it was unlawful for natives to hire lawyers," says Philip Montour, director of the Six Nations' Land Research Office.

"The process is all very new to us."

A land claim originates at the land research office, says Montour. Land claims are either comprehensive or specific.

"Problems lie in the specific branch," says Montour. "We file with Indian Affairs against Indian affairs. In effect, we are suing ourselves."

The Department of Justice determines the validity of the claim and the chances of a successful claim, says Montour.

"If you have a \$10-million claim and they give you a 30 per cent chance of winning, you may only claim \$5 million."

The process is slow due to the legal, historical and sociological research necessary to validate the claims.

In 1986, more than 600 land claims, amounting to billions of dollars, sat in Ottawa while the government validated three cases that year.

"The Six Nations' claims won't be settled for hundreds of years," says Statts. "It's the policy of the government."

The delay is ironic as Parliament Hill is part of a 3.4-million-hectare land claim by the

Algonquins of Ontario's Golden Lake reserve.

"The Algonquins felt this initiative was necessary because the government's track record in dealing with justice and fair play for the Algonquin people is virtually non-existent," said chief Gregory Sarazin in a 1988 Globe & Mail story.

The Algonquins were cast aside as squatters and lumbermen entered the Ottawa Valley, said Sarazin.

"They abused our ancestors and forced them into pitifully small tracts of land."

The ownership of more than a third of Canada is challenged by land

claims.

From 1973 to 1986, only two settlements were made but the amount exceeded \$400 million and more than 170,000 square kilometres of land.

"Everybody agrees there are legitimate claims. We're not making this up," says Montour.

"It seems you've got to build a roadblock to get the government's attention."

The Oka crisis could have been avoided with a \$20,000 settlement, says Montour.

"Instead the government paid millions — including one life. Where's the common sense?"



The Caledonia Lawn Bowling Club, in Caledonia, Ont., stands on land claimed by the Six Nations.

(Photo by Kim Huson)

1993 - Year of the World's Indigenous People

Second chance for natives to learn language

by Colleen Connachan

Imagine not being able to communicate with your grandmother or your mother because you have lost or have not learned your native tongue. Picture a child alone on the swings alienated from the other children because she cannot speak or understand her native language.

These images are real in today's native communities and have been for many years. The issue of native language loss is a reminder of the failure of education systems to meet the needs of native children.

With virtually no federal or provincial help to remedy language loss, there is a rapid decline of native languages.

Clara Prince, who teaches an annual 10-week Ojibwa course at the Olivet United Church in Kitchener, is one of many trying to revive native culture through language. The course, funded by Canada Employment and Immigration, is set up by the Weejeendimin Native Resource Centre.

Prince says the purpose for offering the course is to give a sense of identity to youths and adults of native descent through language and culture. "Natives should never forget who they are," she says. It is important to learn language in case one returns to the reserve and to communicate, says Prince.

The only similar native language courses in Kitchener were in 1978 at Victoria Public School,

where both Ojibwa and Cree were offered until funding ran out.

Fortunately, Prince says, the future of the course she teaches looks positive. She says in the last five years she has noticed an increase in students. Prince says she has also noticed a "good response from non-native people." She says she even found non-native students pronounced words better than did native students.

She says she never lost her language because she was introduced

"It is frustrating when you can't communicate with your own people"

to English at the age of seven. She attended the Serpent River Indian Day school until Grade 8, when she started high school off the reserve. "I was not too far away from other elementary schools, but my people didn't want me to go," says Prince. "I think people lost their language, mainly, when a lot of them went to residential schools." Of her three sisters and two brothers, Prince and two sisters are the only ones who kept their Ojibwa language.

Prince says when she visits the centre she speaks Ojibwa to the youths and adults dropping in just to see their reaction. "I want to let them hear my words and be curious as to what they mean," she says. This is one way Prince says she gets people interested in en-

rolling in her language course.

Unfortunately, of 53 native languages, an estimated 48 are on the verge of not making it through the next century due to lack of government funding, among other causes. The number of speakers of native languages has decreased, interest level has declined, and other languages have been acquired for convenience. The four languages expected to survive are Cree, Ojibwa, Mohawk and Inuit, which have the greatest population across Canada. The only problem is how.

Prince says she has been unsuccessful in her attempt to persuade school boards to implement native language courses. She says one of the best ways for natives to learn their languages would be through local schooling and she is convinced it would be well-received within native communities.

Carol Musgrove, project supervisor at the centre, says a type of circle within native communities has been broken. This makes the struggle to revive what is lost even harder.

Musgrove, who does not speak her native tongue, envies the ones who can. "It is frustrating when you can't communicate with your own people," she says.

In a way, Musgrove says, she feels resentment towards her mother, who spoke fluent Ojibwa, for not passing on the language. But, she says, she realizes the condemnation she would have faced at school as a child. "They didn't want us to be native."

Musgrove says reviving lan-



Clara Prince teaches the written form of a once oral language at the Weejeendimin Centre on College Street.

(Photo by Colleen Connachan)

guage and culture is especially important for youths these days because of how easily problems get bottled up inside.

"All people want to know who they are but it is even stronger with native people," she says. The need for something to believe in is particularly vital for those who have had troubled lives, she says.

Weejeendimin, which has already gained respect from the community through the Ojibwa language course and other resources, is looking to shake stereotypes that society has of natives.

By doing so, it will help natives today answer the question of

where aboriginal people fit into history and what place they will have in the future of Canada.

The importance of language revival is heard through the words of Ojibwa writer Basil Johnston from an article in the *Montreal Gazette* June 13, 1992.

"Native peoples lose not only the ability to express the simplest of daily needs, but they can no longer understand the ideas, concepts, insights, attitudes, rituals, ceremonies, institutions brought into being by their ancestors: and, having lost the power to understand, cannot sustain, enrich or pass on their heritage. No longer will they think Indian or feel Indian."

Ovide Mercredi speaks to United Nations

Following are excerpts from a statement given by Ovide Mercredi, Grand Chief of the Assembly of First Nations. The speech marked the opening ceremonies for the International Year of the World's Indigenous People at the United Nations General As-

sembly in New York, Dec. 10, 1992.

"We know from the history of our people and from observing the history of other indigenous peoples around the world that we are not alone in experiencing the destruction of our culture, our language and our way of life. On a nation-to-nation basis, we have entered into treaties with a nation-state called Canada. We believed that these treaties would be a basis for maintaining the co-existence that is essential amongst the people of this planet.

"The unfortunate truth, Mr. Chairman, is that in the country where I come from, the treaties have yet to be implemented and honored by the Canadian government. These treaties were entered into by the people that I represent with the best of good intentions and with goodwill, as a way of sharing our land and our resources. The treaties were also a way of ensuring the integrity of our societies and the economic security of our people.

"Although in more recent times there has been a greater receptiveness by the Canadian people and their governments to understand our particular vision as indigenous peoples, we openly challenge the Canadian government to meet the needs of our people in 1993. We

"We openly challenge the government to meet the needs of our people"

challenge them not to get involved in meaningless objectives like a poster competition as a way of drawing attention to the year of indigenous peoples.

"Instead, we call upon the Canadian government to undertake direct action with respect to the rights of our people. We call upon them to honor and to implement the treaty rights of First Nations in Canada. We call upon the Canadian government to ensure that we have the land, the water and the

resources to sustain our economy and to guarantee our development as distinct peoples. We call upon the Canadian government to recognize the inherent right of self-determination of the indigenous peoples of Canada.

"We ask the government of Canada to give hope to our people — not just words — but meaningful hope. They must implement the inherent right of our people to self-government. They must remove impediments, not create new ones. We also call upon the Canadian government to deal with the real needs of the people they represent. We call upon them to address our poverty, not by attacking the debt of our country, but by trying to attack the poverty of the poor people, the majority of whom are the First Nations peoples.

"As peoples and nations, we also respectfully demand that the United Nations begin to look at reforms within its own structure, to ensure that we have direct participation in the decision-making

process. We call upon the governments of the world to begin to meet with us as equals, to respect our people as human beings and to embrace our collective rights. Our common goal must be to end the system of dominance and to replace it. We must create a new era

"Our common goal must be to end the system of dominance and to replace it."

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Conestoga hosts skills Canada competition

By Sherl Hargreaves

Striving For Excellence was the theme as Conestoga College hosted a Skills Canada competition for over 100 participants from Waterloo Region's public and separate schools at Doon Campus, April 2.

Winners of the competition qualify to compete in the provincial level at the Ontario Skills competition, May 7 and 8 in Pickering.

Canada will have its own national competitions but this year the unofficial North American competition

will be held in Louisville, Ky., at the United States Skills Olympics, said Jim Gerrard, president of the Skills Canada campus club.

Skills Canada is an organization which was first developed in high schools.

It has been growing throughout Canada and colleges are now participating, he said.

Five people from Conestoga College won at the provincial competition last May, Gerrard said.

The categories of competition were: mechanical drafting; electronics technology; job interview;

job skill demonstration; precision machining; prepared speech; residential wiring, sheet metal, welding, building construction; auto body, automotive service; building construction; cabinet making; computer technology and culinary arts, baking and food preparation.

The competition was graded by judges qualified in each component.

The cabinet making competition was judged by two teachers and by two second-year woodworking technician students, according to

Martin Grinwis, coordinator of the woodworking section of Skills Canada competition. The residential wiring competition was judged by three hydro inspectors and a former teacher from Preston Heights Secondary School.

Over-all maintenance and workmanship and how the installation matched the diagram were the criteria Larry Degen, of Ontario Hydro inspection office, said he judged the work on.

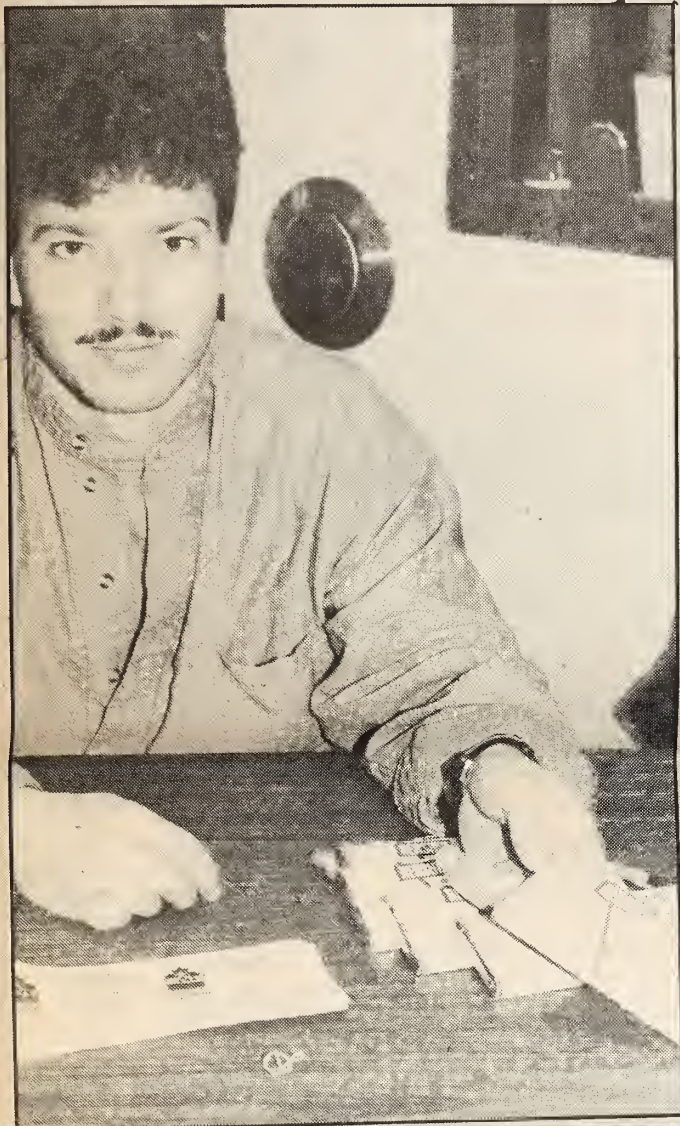
Last year, Gerrard said, there were about 1,000 participants in the provincial competition and 90 per

cent were high school students.

Within the next week, he said, faculty advisors will be choosing college candidates to compete in Pickering.

The Ontario Science Centre presented a science side show in the Woodworking Centre at Doon Campus.

It featured displays which demonstrated scientific theory with a hands-on approach for participants. The display was one component of the travelling exhibits from the Science Centre, Randy Bous, extension services co-ordinator for the Science Centre, said.



Want some candy, kid?

Sandy McDougall, third year Mechanical Engineering Technology student and treasurer of Skills Canada Club of Conestoga, sells chocolate bars on March 30.

(Photo by Natasha Sweeney)

New foreign students coming to Conestoga

By Zen Karp

Conestoga College will have at least one foreign student attending classes and possibly a second for next semester, one Japanese and the other, a Libyan national.

Yoriko Yasunaga is the Japanese student, who, after taking an English language course at Waterloo campus starting in May, will be enrolled in a year of applied training at woodworking, to complement her theoretical studies in Japan.

Yasunaga completed her third year of studies in architecture at Tokyo's National University of Fine Arts and Music.

"She likes to design residential housing and wants to learn practical skills in furniture design and construction," said Doug Prokopec, Conestoga's International Education manager. Prokopec

acts as a liaison for foreign students coming to the college.

Jamaladdin Ismael Zantuti is from Libya and may be coming to the college for Electrical Engineering Technology.

Zantuti has taken technology courses around the world, starting in 1973, where he took a two-year course in Radio-Electrical Installations at Athens, Greece with the Organization of Telecommunications of Greece.

In 1984, he was awarded a certificate for a one-year program in Telecommunications at the College of Arts and Technology in Hastings, England.

Like Yasunaga, Zantuti would also have to take an English language course at Waterloo campus.

He is being sponsored by the Canadian Bureau for International Education based in Ottawa.

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Thursday, April 22

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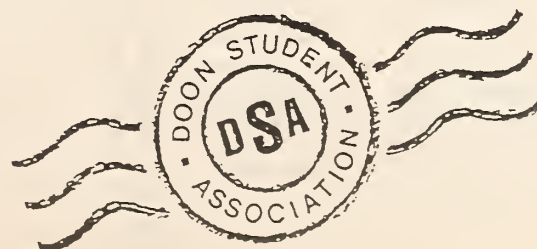
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Board of Directors Meeting

Tuesday, April 20

4:00 p.m.

Room 2A56



Author Larry Hill gives reading of latest book at Doon

By Kathleen Sibley

Racists and lazy journalists were the object of author Lawrence Hill's gentle humor at a reading of his novel at Doon campus March 22.

Some Great Thing, the story of a black man's first year as a reporter at the Winnipeg Herald, is "not closely autobiographical but reflects my state of mind as a reporter," Hill said.

"I worked on it for about four years. My wife was sure I was becoming a total lunatic. I didn't think it would ever be published," Hill told a group of about 20 students at a reading he gave at Doon campus March 22.

Published by Turnstone Press in 1992, *Some Great Thing* follows *Trials and Triumphs: The Story of African-Canadians*, a book he wrote for children and several short stories.

Though Hill denies the novel is based on his life, the characters, situations and issues appear to be a composite of his experiences and travels.

For example, the central character, Mahatma Grafton, accepts a job at the Winnipeg Herald in 1983, a year after Hill began reporting for the *Winnipeg Free Press*. And, both received degrees in economics from Universite Laval in Quebec City.

Grafton, like Hill, has to deal with racism and the ubiquitous inquiries as to "where he's really from."

But Hill, the product of an interracial marriage, is neither black nor white, yet both.

"Zebra is the only word that really describes people of dual descent," said Hill. "I feel fortunate in a selfish way to be able to move back and forth between both worlds."

Another character in the novel, such as Yoyo, the foreign

correspondent from Cameroon, speaks of Hill's experiences in that country.

A francophone reporter, Helene Savoie, who has anglicized her name to be pronounced Helen Savoy, is a character whose creation has roots in the time Hill spent in Quebec.

She is also a product of the political climate of English-French language tensions in Winnipeg in 1983.

Hill, who left journalism to concentrate on writing fiction, said "Everybody's got at least one great story to tell."

Hill said he maintains a love-hate relationship with journalism, which reduces people to cliches such as "welfare recipient," and which misses important issues in its quest to attract readers.

"The easiest thing is to look for a freakish thing, but I think it's a

cop-out," said Hill. "What is the point of extracting quotes of horror? There's an element of laziness; to simplify in an interesting way is the hardest thing."

Hill, who began his career in journalism freelancing with the *Globe and Mail*, advised beginning journalists to "keep in mind what you think is right, both in writing and morality. Don't let someone else foist their views on you. Listen to your own instincts."

He also said he would still be a reporter if he could write fiction at the same time. But, he said, that is impossible.

He admits writing novels is harder. "It's a long and lonely path, and it's not getting any easier."

Hill is at present completing an MA in creative writing at Johns Hopkins University in Baltimore, where he is teaching an under-

graduate course in the same faculty.

"There are more talented writers who never become writers than brain surgeons who never become brain surgeons," he said. "The chances are overwhelmingly against you as a writer."

Baltimore, he said, is a racist, violent city, where black students and white students ignore each other.

Canada, he said, has serious racial tensions too, but "I'd like to think that on the whole things are improving."

Though there are holes in his reading background, said Hill, he enjoys reading Carson McCullers, Doris Lessing, Kazuo Ichiguro, Michael Ondaatje, and Victor Hugo.

He learned French as a young adult in France and Quebec and is married to a francophone.

Hill lives in Oakville with his wife and two young daughters.



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DSA Activities Office



LRC looks after students' needs

By Julie Magee

Doon campus is working on the consolidation of the Learning Resource Centre (LRC), to accommodate roughly 400 students from the Guelph and Waterloo campuses.

To reduce the operating deficit, Conestoga will consolidate many of the full-time business programs at Doon in the fall. The Guelph and Waterloo campuses will be affected the most by the consolidation.

The LRC staff is reviewing material in the library to make sure certain periodicals, books and audio-visual software that the students will need is available.

"We are looking at what are the needs to the relationship of the programs that are coming to Doon," explained Linda Krotz, campus administrator and the library manager at Guelph, Waterloo, Stratford and Kitchener campuses.

Krotz said any of the resources that need to be shifted will be shifted which is part of accommodating the new students. If there isn't a need to shift certain materials (unless the LRC doesn't have the materials) they may say one copy isn't enough due to the number of students so they will catalogue two.

The LRC has already shifted the periodicals that are required by the programs that are coming. Also, the book collection is being shifted where every book has a direct link to the business programs.

"It's going to mean increased services due to the fact that business students are resource centre users," Krotz said, adding, "There will be a high demand for services and a high demand for space."

There will be an increase in the circulation desk services along with the reference and audio-visual services, group project areas and the quiet study rooms.

Krotz points out that if Doon's LRC does not have specific material that students are looking for, reasonable arrangements with the local and university libraries have been made.

"Due to financial constraints we had limited purchasing last year, but there was some periodicals and material that was purchased," Krotz explained.

"We're also looking at the realignment of staff to facilitate in order to meet the services," Krotz explained. "I'm not suggesting we're looking at reduction of staff, I'm saying we're looking at how we realign the staff."

Heirloom chest raffled for Skills Canada club

By Sheri Hargreaves

An heirloom chest made of cherry was raffled by the Skills Canada club of Conestoga College to raise funds for an upcoming competition.

The winner of the raffle was Mike Wintergarden.

The chest was built by first year woodworking technicians.

According to Martin Grinwis, faculty member and co-ordinator of the Skills Canada competition held at Conestoga April 2, said the 100 students in the technician program had produced 120 chests and this allowed for one to be donated to the club.

Grinwis estimated the cost of the materials was around \$160 and the retail value of the chest would be over \$300.

The treasurer of the club, third-year mechanical engineering student Sandy MacDougall, said the funds from the "roughly 550 tickets" that were sold will be used to send students to a provincial Skills Canada competition in Pickering on May 7 and 8 and cover incidental costs to the club.

The club will also be raising funds by selling almond chocolate bars until the end of the semester.



Fun in the sun

Students catch some rays between (or during) classes at Conestoga College's Doon campus.
(Photo by Natasha Sweeney)

Voting is poor at Doon

By Natasha Sweeney

About five percent of the population from Doon voted in this year's Doon Student Association (DSA) elections.

Steve Tremblay, DSA vice-president of administration, said the number of people running for positions could have been better.

Ron Lehman was elected DSA president; Jennifer Kurt, vice-president of administration and Geoff Pearson was acclaimed

vice-president of communications.

Some of the election candidates dropped out of the election for personal reasons, he said, and he heard others wanted to run but didn't.

Tremblay also said that advertising polling stations better might improve student voting.

"It's hard to say if students cared," he said.

He referred to a market-research project on the DSA which suggested students had a low awareness of what the DSA does and stands for.

"I think the DSA is a good

organization," he said. There is "a lot the DSA can do for students."

"Students don't tell us what they want or need from us," he said.

Tremblay said he thought this year's DSA did a good job.

"We accomplished our major goal," he said, which was redoing the student lounge.

The new executive seem "eager and excited", said Tremblay, about their new positions. "I don't know what their goals will be."

Attention all young REFORMERS!! The Reform Party Club is developing at Conestoga College. All those interested in party or club information please contact, Amy Reier (Youth Co-ordinator) 742-7831.

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Counsellor's Corner with Pat Trudeau



My mother used to send food for me to give a hungry student. Bruce was the only person I ever knew at college who did not have enough to eat. He used to add ketchup to hot water and

make a kind of soup. It seemed almost poetic then, like a scene out of a Dostoyevsky novel.

Years later I ran into him on Young Street, a chubby lawyer well beyond hunger. I like to think my mom's sticky buns made a difference.

Today, I see two or three Bruces each week in the counselling office; other Counsellors and Peer Tutoring Administrator, Jo-Anne Morgan report the same. Alas, my mother is not here. I hear her voice in my head saying "This is not right."

The DSA felt the same and recently contributed funds to the Student Assistance Fund which has enabled Student Services to grant some small emergency loans.

Some college employees have come forward on their own to contribute \$10.00 or \$20.00 to either the JHK Day Fund (donations to Betty Martin) or the Student Assistance Fund (donations to Rudy Glowacki). That has made a difference for some students who were consid-

ering withdrawal due to the exhaustion of personal resources.

Further to these supports, there will now be a FOOD BANK here at Conestoga College thanks to the Doon Student Association. Mohawk and Cambrian Colleges have them and report that they are used daily.

When their own cupboard is bare, students will be able to go to the DSA staff and discreetly access a cupboard containing groceries. No questions. No forms to fill out.

This will only work if contributions are made generously and soon. On Wednesday, April 21, there will be a "Kick Off" event from 11:30 a.m. to 1:30 p.m. in the downstairs cafeteria area. You are urged to participate by contributing a non-perishable food item or money.

Permanent receptacles will be placed in prominent spots around the College since the need is ongoing.

I thank the DSA and all who contribute in advance. My mother thanks you.

Pat Trudeau is a counsellor at the Doon Student Services.



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Information and applications available from student services

European NHL invasion threatens Canadian players

As we slowly progress through the 1990s, it is imperative to recognize the vast rearrangements that are taking place in the crazy world of the National Hockey League.

Expansion teams, realignment of divisions and the first female ever to set skate on the ice and play for an NHL team are just a few changes that have been made to supposedly improve the game.

Another more important changing aspect of hockey, which has been on a steady increase, is the amount of Europeans who are playing.

Currently, there are 122 European players in the NHL — that's right 122 — which not only brings a feeling of betrayal, but outrage as well.



SPORTSTALK

By Jason Schmidt

Outrage because a North American player making his way up the hockey ladder has to compete with players from almost all over the world now, which decreases his chance of ever playing for an NHL team.

Granted, the Europeans do have to be very skilled to play, when it comes to skating and stick handling they don't disappoint.

But a vital aspect of the game the Europeans can't seem to master is the rough style of play and fighting which the game permits.

Take the Winnipeg Jets for example, at least half of the team is made up of European players and they find themselves in fourth place in the Smythe division — not too good.

The Montreal Canadiens, on the other hand, are in and out of first place overall and have already clinched a playoff spot. The Canadiens have no Europeans on the squad.

More evidence that the Europeans are not as good as the North American players occurred when New York Ranger

heavyweight Tie Domi and Chris King were recently traded to Winnipeg.

With the Europeans making up most of the Winnipeg squad, toughness is something that completely eludes the Jets.

Therefore, Domi and King serve as protectors from North American players who know how the game is really played.

A true NHL player comes from Canada (the States as well, I guess) who grew up skating on a frozen pond and took his bumps and bruises in the Ontario Hockey League or American Hockey League.

When a true NHL player smiles, he can gloat in the satisfaction of knowing he had those four front teeth knocked out by being a rugged player and playing the style of

game the North Americans can't get enough of.

This is a game for North Americans, not Europeans.

When the Canadian and American fans watch the game, they want to see the roughness and brutality that the intensity of the game produces, not how fast and fancy some half-pint European can skate around the ice.

That is why the NHL Board of Governors should flatly reject any European who wants to play in our league.

If Russians, Czechoslovakians, Swedes, Germans and the rest of Europe want to skate in North America, then I highly recommend the Ice Capades.

Their tremendous skating ability could definitely come in handy for that job.

HELP WANTED

**DSA is now accepting applications
for the following positions**

Pub Manager

Assistant Pub Manager

Entertainment Manager

Assistant Activities Co-ordinator

Activities Promotions Co-ordinator



Treasurer

Videographer

Activities Passport Co-ordinator

**Applications are available at the DSA Offices.
Deadline for applications Thursday, April 15, 1993**